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S E R M O N

PREACHED AT

PECKHAM, in SURRY,

On SUNDAY, NOVEMBER 2d, 1788.

IN CONTEMPLATION OF THE THEN APPROACHING
ANNIVERSARY OF THE GLORIOUS REVOLUTION
BY KING WILLIAM; AND THE PRESERVATION
OF ENGLISH LIBERTY BY THAT GREAT
AND HAPPY EVENT.

BY R. J O N E S. *R*

BE WISE NOW THEREFORE O YE KINGS: BE IN-
STRUCTED YE JUDGES OF THE EARTH!

L O N D O N:

PRINTED AT THE CICERO PRESS, BY H. FRY, N^o 5,
WORSHIP-STREET, MOORFIELDS, AND SOLD BY
C. DILLY, IN THE POULTRY.

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JEREMIAH, Ch. xliii. v. 12.

“And he shall array himself with the Land of Egypt, as a Shepherd putteth on his Garment.”

GOD is the universal king, and in those sublime and wonderful writings, the prophecies of the Old Testament, his sovereignty is represented with awful and affecting magnificence. In those high and eternal oracles, which set the things that are not, in order, as though they were, we see the great monarchies of the world rising in succession by his councils, standing by his favour, and falling under his frown. Unborn princes are

called by name, to accomplish the designs of his unsearchable wisdom; to be the instruments of his superior providence; the dispensers of his everlasting mercy; or the executioners of his dreadful displeasure. One kingdom is created to chastise the wickedness of another: to possess the treasures, and to shine in the splendor of a former; till, as the waves that are dashed against the shore, like all the waves that they have followed, the several empires of the earth are in their turn perished and gone; lost in the lapse of time, or buried in desolating judgments: all have their prescribed birth; their allotted glory; their limited duration; their threatened decline and period: kings and kingdoms in their bounded existence, and transitory greatness, doing honour and homage to the immutability of God; and serving the extensive designs of his superior kingdom, which is prepared in the heavens, and ruleth over all.

EGYPT, the subject of those solemn menaces which are delivered in this prophecy, was then dividing, and seeking to appropriate the empire of the east. On Egypt, science shed her earliest rays. Philosophers from all quarters came to the brightness of her morning.

ing. She had meted out the earth, and measured the heavens, and called the stars by their names. The leader of God's chosen tribes, is extolled, for being learned in all the wisdom of the Egyptians. In Egypt was the luxuriance of nature, and those amazing efforts of human art, which have to this distant day withstood the power of time, and the fury of man; and whose descriptions affect us with reverence and wonder.

But the greatness of Egypt arises from an higher consideration. In estimating her magnificence, I would not be guided by the historic accounts of her invention and taste, her arts and achievements: I would not infer her glory, from any wonderful remains of the skill and labour of man; I would not trace it in the vestiges of an exquisite column, or glorious temple; nor in any surviving tremendous pyramid: but I would look to the denunciations of an incensed God, and the names by which he calls her, when he appears in battle array against her; and makes dreadful preparation for her overthrow, as if she were no disdained match for Omnipotence itself. Egypt, like Babylon, by whom she was to be swallowed up, was one of those

A 3 kingdoms

kingdoms, to whom the Bible attributes a sort of majesty, in their crimes, and their ruins; and the descriptions of whose iniquities, and falls, occasion at once, admiration and horror!

THE WHALE OF THE SEA, troubling the ocean with its feet; and by its movements, fouling the waters for every other inhabitant!

THE YOUNG LION OF THE MOUNTAINS, roaring, and roaming through the earth, and preying upon every creature in its way!

THE OVERFLOWING RIVER, transcending its banks, rolling with all the pride of successful mischief, deluging the surrounding countries, and threatening desolation to every remoter land to which its torrent could pour itself! These are the images by which God describes Egypt: images of grandeur, but of a grandeur, terrific and fatal! the grandeur of cruelty and violence, and of dominion acquired by their exercises and outrages, involving perdition, and causing such denunciations of it, as are made in all the wrath of offended justice and power. God compares the destruction of Egypt, and the astonishment and dismay with which it would affect the world, to an extinction of the lights of heaven;

heaven ; and the horrors of univerfal darkness. “ When I fhall put thee out, I will cover the heaven, and make the ftars thereof dark ; I will cover the fun with a cloud, and the moon fhall not give her light ; I will vex the hearts of many people, and make many people amazed at thee ; and they fhall tremble every man for his own life, in the day of thy fall !” Where fhall we find more awakening representations of the terrors of almighty vengeance ?

The text intimates the perfect eafe, and the amazing celerity, with which the extensive change, and immense deftruction fhould be accomplished. “ The king of Babylon fhall array himfelf with Egypt, as a fhepherd putteth on his garment.” This mighty kingdom, when the deftined period comes, fhall go from one poffeffor to another ; and the new owner fhall fpread its glories over him, with as much facility, and as little hindrance, as a poor man puts on his humble cloathing. This is a representation fuitable to the majefty of that God, before whom, all nations of men, and all kings of nations, are lefs than nothing : and which fhews how vain and insignificant in his fight, all thofe things are,
which

which we reckon great, brilliant, and permanent : a mighty empire, and a shepherd's cloak, being like things before him : equally disproportioned to his infinite, everlasting majesty : made to be dropped by one, and assumed by another, at his pleasure and providence !

The fourth day of November, a day dear to all good protestants, and good Englishmen, is memorable for an event, which exemplifies the figure here made use of, in the strictest and amplest manner. A prince acceding to royalty with every advantage, is divested of it again, after a very short possession : and his daughter, with the illustrious personage to whom she had allied herself, enters the palace, and ascends the throne of her father : and after another princess of the same line intervening, the crown of England is, through the good providence of God, and with the best concurring councils of men, settled on a family, from which we trust it will never have cause to be wrested. “ Who knoweth not in all these things that the hand of the Lord hath done this ? ”

The Greek moralist* speaks of the things

* Epictetus.

that

that are OF US ; that are in our own power, and in a manner compose our very selves : and the things that are WITHOUT US ; that are no part of our frame, and by no means at our command. Of the former division are, intelligence, opinion, choice, virtue. These he makes a part of ourselves, and that which cannot be taken away from us. Of the latter division are, wealth, fame, all the coveted advantages of this world, dominion over others, and our own bodies. All these things are without us : we may be disjoined from any of them ; and the time will come, when we shall be disjoined from them all. We shall one day put off our very flesh ; and may before that, be made to put off all that it is advantaged or adorned by. The pre-eminences and the delights of this present life are transitory ; instead of being us, or any part of us, we may be severed from them ; and be left to the nakedness, and poverty, and infelicity, of an uninstructed and a depraved spirit. Even the throne is not to all generations. The throne departs from some, as all must depart from the throne, “ The Lord shall smite him ; or, his time shall come to die ; or, he shall descend into the battle and perish.”

rish." In one or other of these ways, must every sovereign, as well as Saul, terminate his life, and leave his glory : falling gallantly in war ; or yielding to the power of time, and disease ; or, chased from empire, by the uplifted hand of God and man.

The anniversary of the check, or rather downfall of tyranny in this happy country, in the last mentioned way, has constantly been met with a joy, both of a civil and a religious nature ; and with suitable representations of the unreasonableness, odiousness, and vanity, of tyranny. Tyranny, which has undermined thrones, caused kingdoms to depart, and made him, whose all the kingdoms of the earth are, to give them to whomsoever he will. Tyranny, which has stripped off the robe of royalty, and left the wearer bare and contemptible. I shall take up the subject in each of the views before-mentioned.

I. Tyranny is unreasonable.

There are original, and essential rights of humanity, which are more sacred and important, than those of crown and dignity. The latter belong to a few ; they are conferred by men ; by their wisdom or their will, their judgment or their caprice ; they are obtained

tained by chance and accident, and often come to their possessors in such a train of human affairs, as was least expected : but the former belong to all God's human offspring : they are conferred on man by his kind parent, and supreme governor ; and are guarded by his friendly and jealous eye : to overturn or to disturb these rights of humanity, is the most heinous and extensive treason ; and all attempts to do it, whether successful or unsuccessful, have been attended with the most grievous calamities.

THE MAJESTY OF THE PEOPLE, is neither an unfounded notion, nor a novel expression. The disposition and resolution of mankind, to repel and revenge the violences and insolences of power, cloathed themselves in this language as early as the kingly state of antient Rome*, and operated to the just extinction of the Tarquin race, the future restriction of such excesses and wantonesses as theirs, and a change of government, which enabled the people to provide themselves with the security, respect, and

* Valerius Publicola, ex summo studio annixus est AD AUGENDAM LIBERI POPULI MAJESTATEM.

FLORUS, I. 9.

justice,

justice, which had been so sadly with-held and violated. VALERIUS PUBLICOLA USED HIS MOST STRENUOUS ENDEAVOURS TO ADVANCE THE MAJESTY OF A FREE PEOPLE. And if we take our idea of *the people* as it is conveyed to us by one of the most celebrated of the Greek historians, we shall be convinced that a real majesty belongs to the people, and that the phrase is unexceptionable.

ALL THAT CONSTITUTES OPPOSITION TO THE DESPOTIC POWER OF ONE, IS EXPRESSED BY THIS WORD—THE PEOPLE*.

According to this definition, ‘The People,’ is reason and sense, against madness and folly: security in opposition to danger: calm and tranquil enjoyment, instead of outrage and fury: the reciprocal communication, and the free and open communion of benefits and blessings, in opposition to the meanest and guiltiest selfishness: happiness, for misery: the end, in preference to the means: the protection and blessedness of many, ra-

* Παν δὲ το ἐναντιούμενον τῷ δυναστεύοντι, δῆμος ἀνομασίαι.

From the animated oration of Alcibiades,
preserved by Thucydides, VI. 89.

ther than the aggrandizement of one, upon their wretched, or unsafe condition.

When, in those late diffensions and divisions, the cause of which has now ceased, 'the majesty of the people,' did with many become an adopted mode of speaking, it was certainly to be understood in this wise and virtuous limitation. Did any wish to depose the magistrate, to abolish the laws, and erect the populace into sovereignty? By no means: but to shew a prevalent attention to the existence and prosperity of the flock, above the glory, or the emolument, of the shepherd; and the liberty and comfort of millions, above the partialities, selfishnesses, and depredations of a few. So far the expression will always retain a salutary and excellent meaning: and may the sentiment never be lost from our memories or our hearts.

God is the common father and protector of all men. The wicked and him that loveth violence his soul hateth. He marked, and he avenged, the indignities and injuries which were done to the Israelites, both when they were a parcel of poor beaten slaves in the land of Egypt; and afterwards when they were captives in Babylon: and if he resented
and

and punished the exercise of tyranny over this people, and that when they were under his own displeasure and judgments, shall he not censure and punish it every where else?

Tyrants, and the advocates for tyranny, finding no one principle in human nature, nor any foundation on earth, to establish their claims and their pretensions upon, have affected to derive them from heaven: and the Bible, as it has been pressed into many a foreign service, has been perverted to justify the principles and the practices of oppressors. But religion is the law of liberty; and the Bible is as friendly to the temporal interests of men, as to their eternal; as careful of their civil rights, as of their spiritual and everlasting concerns. The triumphant ode upon the fall of Babylon, wrought up with the liveliest and most astonishing imagery, with the most poignant satire, and the severest strokes of irony, as well as with the sublimest strains of poetry, exhibits in the strongest and most interesting manner, the faithful care which the eternal and Almighty Creator takes of the peace and liberty of the world; and his awful and righteous determination to avenge the breach of

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the safety and happiness of mankind, with the most signal and desolating judgments: a most charming portion of scripture! which should be read to all the tyrants of the earth; and by all the princes of the earth, lest they become tyrants*!

Alexander was told, in answer to his extravagant and impious pretensions, that the people were to be pitied who had a god for their king: and all men may justly tremble at the thought of a fellow mortal deriving power from God, and being responsible to him alone for the exercise of it. None pretend this origin of power, but they that want to make the worst use of it; and to carry their excesses above all human restraint. Caligula usurped the title of god, and saluted Jupiter as his brother. How fatal to those that embraced the doctrine, the divine right of princes, has proved in this country, need not be insisted on.

II. Tyranny is odious.

This is a matter in which men have ever been forward to testify their hatred: a sin, which in its natural consequences, as well as in just indignation, has been visited for the

* Isaiah, Chap. xiv.

fathers upon the children. The Romans displaced one person from the consulate, at the first creation of that office, only for being of the name and extraction of the banished king: and to this day, “as a wandering bird cast out of her nest, so is the residue of them that remain, of *this evil family*, in all the places whither they have been driven.” This hatred of tyranny is just and reasonable: the commendable rising of an undepraved and unsubdued mind. Who can see the will of one, bind the souls, and work the misery of thousands, and not find his indignation stirred within him? Tyrants may rather be said to rage than to reign; and what man that is faithful to his own stock and race, can endure either their violences, or the report of them? Who that is faithful to himself, will not lament every combination against the dignity and peace of the creation? Here, self-respect, and that noblest ambition, an ambition and zeal to establish the honour of mankind, provoke, and support one another. Who is weak, and I am not weak; who is offended, and I burn not? I blush and vex at calamities which I do not myself feel; in the depression of any of God’s
human

human offspring, every individual is depressed and dishonoured: and if any thing could tempt us to question the sovereignty of God, it would be the abuse of power in men!

Upon this ground we reconcile ourselves to the destruction of those antient states, which were equally glorious and formidable; the admiration of the world, but the scourge and terror of it. Let that glory perish that is raised upon the violated rights of mankind! The sovereigns of the earth think themselves magnified, by the spoils of successful ambition; but their splendor is as offensive, as it is dazzling: upright men turn their faces from it, and disdain living under any advantageous influence which it can impart. Let another's sorrows never be found in my cup of delights! I will possess nothing that shall swell the sigh, or draw the tear of one child of misery, though at the remotest distance, or in the obscurest corner! I will never gather the spoils, nor dwell in the heritage of the oppressor! And shall mortal man be more just than God? a man more pure than his Maker? The golden city, that rises by wrong, or by blood, rises under his

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frown,

frown, and is overturned by his judgments : the things that are great in the sight of men, are for an abomination unto him. ‘ I abhor the excellency of Jacob, and hate his palaces : therefore will I deliver up the city, and all that is therein : they shall go captive, with the first that go captive ; and the banquet of them that stretch themselves upon their couches, and lie upon their beds of ivory, shall be removed ! ’ To the God of justice and mercy, Nineveh was better, when a place for flocks to lie down in, than when resounding with the noise of the rattling wheels, of the prancing horses, and the jumping chariots : for then it was a bloody city ; full of lies and robbery ; and the prey departed not from it : and Babylon, better when her houses were full of doleful creatures, and dragons cried in her desolate places, than, when shining in the lustre, and at the same time polluted by the sensualities, excesses, and ravages of her luxurious, oppressive, and unrelenting monarchs ! ‘ The hammer of the earth smiting with a continual stroke : the feller of the fir trees and the cedars, that made the world a wilderness ; that destroyed cities ; that opened
not

not the house of his prisoners !' With what generous sorrow, with what deserved indignation, do we read these characteristic descriptions ! We are thankful, that though Babylon is passed away, these descriptions are not passed away ; but everlastingly remain, to call forth the virtuous resentments, and the merited execrations of all succeeding ages !

III. Tyranny is vain : as every thing will be that is contrary to the will of God, and the natural rights and just claims of men.

‘ Knowest thou not this of old, ever since man was placed upon earth, that the triumphing of the wicked is short ? Though his excellency mount up to the heavens, and his head reach unto the clouds, yet he shall perish for ever : they which have seen him shall say, Where is he ? He shall fly away as a dream, and not be found ; yea, he shall be chased as a vision of the night. His children shall seek to please the poor, and his hands shall restore their goods.’ Both the supremacy and the righteousness of God, are concerned in the humiliation of proud men ; and as if his determination on this point was uni-

versally admitted, we are only reminded of his power : ‘ them that walk in pride, he is able to abase ;’ and men are his ready and his successful instruments. A Roman historian speaks, and speaks with reverence, of ‘ the common covenant of mankind ;’ the mutual claims of protection and happiness which all men have upon each other ; and which civil government is instituted, not to destroy, but to fulfil. This covenant every tyrant breaks* : but the faithful party will pursue the unfaithful ; nor rest till his power is broken ; and his name and deeds recorded in the blackest lines of history. Man that is in honour, and understandeth not, is, sooner or later, made like unto the beasts that perish ; and his way, which is his folly, does also prove his destruction : for the liberties of the world, whatsoever weights be laid upon them, will rise, against the will of despotism, the measures of system, and the arm of the wicked. They that would be more than men, shall be less than the princes ; and the crown, prophaned by extravagant pretensions, shall be cast down

* *Rupto fœdere generis humani.* FLORUS. III. 6.

to the ground. Ancient history abounds with what it calls, miracles and prodigies of resolution and valour*; men, who have stood up in the last and most desperate extremities, to resist and chastise the proud and the violent man; to dismay his soul, and make the weapon fall from his hand: and modern states, and recent times, and the history of our own country, are replete with awful memorials, of there being no power on earth so firm or so sacred, as not to be made to fall before the just rights and common interests of mankind. This doctrine, which has ever been preached to the world at large, in every visible triumph of truth, and honour, and justice, has been preached to us in an especial manner: first, in what has been called, the martyrdom of a misguided King; and afterwards, in the exile of a regal race: whose fugitive members have been the announcers of the same doctrine to the other nations of Europe; serving in policy, a simi-

* Tunc illa Romana prodigia atque miracula, Horatius, Mutius, Clælia; quæ nisi in annalibus forent, hodie fabulæ viderentur!

FLOR. I. 10.

lar end to that which another rejected and wandering race serves in religion: the establishing a system, which themselves and their fathers have forsaken; and evincing the reasonableness and permanency of it, in their own dispersions and miseries: all men but themselves, instructed by those judgments of heaven, that pursue them every where, and lie upon them with so grievous a load.

Liberty is that pearl of price, which wise men will sell all that they have to purchase; it is the sovereign interest that has ever been sought, through and above, every other interest. Every name, relation, and object, that is dear to the soul of man; possessions, ease, friendship, life, have been sacrificed to its preservation and recovery. Here men have ever shewn a gallant patience; a noble fortitude; a royal magnanimity; a divine enthusiasm; the extremity and desperateness of resolution. Gobrias could urge the sword to be driven to the heart of the insolent and cruel usurper, though its way thither could be made only through his own body, which had been eagerly clasped for shelter and safety;

safety*: and the sword has found the noblest bosoms open to its point; when the fall or the rising again of many in Israel, were to be respectively prevented or accomplished. God himself speaks of the destruction of a tyrant, with an air of complacence and gratulation: 'I have broken the arm of Pharaoh!'

What are all the amazing revolutions that have taken place in the governments of this world, but the spirited and successful exertions of men, who, when they saw their miseries beyond remedy, declared them to be past endurance! What, but the vigorous and applauded efforts of such individuals and states, to regain the liberty, in which God and nature had made them free! Their animation and zeal made them more than conquerors; and the difficulties of the way were unheeded in the gloriousness of their end!

* Quorum alterum Gobrias medium amplexus, cunctantibus sociis, ne ipsum pro Mago transfoderent, quia res in obscuro loco gerebatur, VEL PER SUUM CORPUS ADIGI MAGO FERRUM JUSSIT.

JUSTIN. I. 9.

Every

Every battle of the warrior is with confused noise, and extensive mischief: the justice of contest does not prevent its calamities, and the righteous perish with the wicked. The liberty of this country has asserted itself, by struggles both honourable and dreadful; and which in their progress and issue, have been awfully affecting and admonitory to the world; but the monuments of victory are ample, illustrious, and everlasting! Let us pride ourselves upon these things; and take to ourselves the allowed praise of those just feelings, elevated sentiments, and spirited exertions, that have done honour and glory, and that promise immortality, to this favoured land: but let us not monopolize this virtuous ardor, this exalted independency of soul: for they are not confined to the blood and spirit of an Englishman, but are common to all God's human creation; and in the end will subdue all things unto themselves.

An hundred years have now completed their course, since this kingdom was delivered from a policy and a religion calculated to enslave both soul and body; and that in the gentlest manner, without bloodshed, or public

lic calamity; a most encouraging proof of the permanency of all such blessings, as under the good providence of God, are gained by the virtuous endeavours of great and liberal men: and of the practicability of wresting from the iron hand of power, all that is dear and due to man, if man be but faithful to himself: a proof also of the passing nature of that family establishment, which is not connected with the real interests, and the wise judgment of the world. How vain are all ideas of hereditary rule, if the best heritage of man is separated from it! The mighty of the earth would not only have their glory to descend after them, but would make others think that it was prepared before them, and that kingdoms are *their inheritance*; leaving to the rest of the world no inheritance, but that derived to them from the Father of us all, sorrows, pains, and death; and to this inheritance they have not been wanting to make addition; but the good sense, and the faithful attentions of mankind, now disdain and reprobate every such pretension. All men understand the common rights of human nature, and will guard their safety and perpetuity.

petuity. The darkness is past, and the true light now shineth. The day has dawned, and the day-star has arisen in the hearts of all men ; and in that knowledge which pervades the world, we have a greater security for the liberty and happiness of the world, than ten thousand charters, or acts of Parliament could prove. Men can never again be brought into the humiliated condition they have been seen in. Let us be thankful for the advantages which the improved state of the world brings with it, and improve them to our own, and others happiness. ' Ye are a chosen generation; an holy nation ; a peculiar people ; that ye should shew forth the praises of him, who hath called you out of darkness into his marvellous light.'

Happy in liberty, settled with precision, and fenced with law, let us value our own felicity; urge all the world to share it; and do all we can to encrease it. There is something to be done by the men of every generation, for the liberty and welfare of mankind; and the upright discharge of their duty in their respective times and stations, will, with God's blessing, answer the ends of those
signal

signal interpositions, which he has heretofore manifested; and can, whensoever they become necessary, repeat. Let us be ambitious, not only of keeping the liberty we have, but of encreasing it: and of transmitting it to others, not only unimpaired, but enlarged: enriched with still farther treasures, and shining in still higher ornaments and charms. Let us follow the faith and patience of those great and generous spirits, to whom we owe our present happy state, and then we are sure of advancing it to still brighter glory.

‘When the Lord turned again our captivity, we were like them that dream!’ the event we now commemorate, was one of those pleasing surprises, which God brings upon men; when he does for them, things which they looked not for: his comprehensive views, the cause; and the shallow and selfish policy of the wicked, the instrument of them.

But, sudden and surprising, as was the change, the deliverance was great: and wrought, as I said, without calamity. For, what are the ruins of a royal house, to humanity

manity in ruins ; a sickened, depressed, or bleeding nation ! 'Give wings to Moab, that he may flee' ! Favour the flight of every tyrant, if he does but leave liberty behind him : let him flee, and at once relieve a groaning world ; and himself become the victim of his own folly, and the object of scorn and censure to all that behold him. 'There goes Nero' ! This, said in the hearing of that abdicating monster, in his precipitate flight from Rome, execrated by his people, and abandoned by his guards, though said by a peasant, pierced his soul, and made horror and trembling to take hold of him. He found the People, upon whose necks he had affected to trample, to have both power and terror with them. 'Princes,' says the excellent Fenelon, 'imagine that they have nothing to fear, because of their exaltation above the rest of mankind ; when it is their very exaltation that ought to make them fear every thing.'

Let the STUART race be taken for an example of the dreadful and admonitory consequences of abused sovereignty ! Tossed like a ball into a far country ; cast out, like an abominable branch : the derision of those to whom

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whom they have betaken themselves for countenance and protection : made the heroes of vain and desperate adventures : instruments in others hands, of their several schemes of ambition or mischief : clad in a mock majesty ; pretending that right to empire from heaven, which the earth would not allow them to establish : when no longer Kings, becoming Priests, but under a religion best supported by such despotic principles, and strange assumptions as theirs ; bearing the name of Kings without the reality ; nor relinquishing those claims at death, which the spirit and virtue of the nation would never suffer them to make good in this land of the living ; and carrying the ensigns of royalty to the chambers of death, when they could have them borne to no other congregation ; as if, to tell the worms, how great they had been, or would have made themselves *.

Thither

* Charles Edward Lewis Casimir Stuart, who died at Rome in the month of January last, had royal robes, the sceptre, crown, and sword, deposited in his coffin with him : having bequeathed to his brother, Cardinal York, his empty pretensions to the Crown of England. In these particulars he has, with what is justly called, *an impotent absurdity, doomed to adhere to the Stuart race*, imitated his predecessors,

Thither carry, or there seek your glory!
 There be cloathed in royal apparel! There
 receive for yourselves a kingdom, no more
 to return! But there your pre-eminence shall
 be denied; for DEATH says, I am monarch
 here; and I neither resign empire, nor divide
 it! The darkness and the night are mine;
 and in these borders, no morning rises for
 you to have the dominion! Here all bands
 are broken: the servant is free from his mas-
 ter; and corruption, and the worm, are not
 your subjects, but your father, your mother,
 and your sister!

So let the enemies of mankind vanish;
 their greatness depart, and their pretensions
 fail! But let all that love God, and are faith-
 ful to men, be as the sun when he goeth forth
 in his strength!

So shines, and so shall ever shine, WIL-
 LIAM, the glorious deliverer of this coun-
 try. We bless his name and memory, and
 future generations shall call him blessed

predecessors, and been imitated by those who survive him;
 the Cardinal, notwithstanding his sacred character, asserting
 his own right to these *his hereditary realms*, and by formal
 deed transmitting such right to his kindred.

also.

also *. The righteous are had in everlasting remembrance, AND RECEIVE A PRAISE THAT WILL NEVER DECAY; A SEPULCHRE THAT WILL ALWAYS BE MOST ILLUSTRIOUS: NOT THAT IN WHICH THEIR BONES ARE DEPOSITED AND CONSUMED; BUT THAT IN WHICH THEIR FAME IS PRESERVED; THE MEMORY, THE AFFECTION, THE GRATITUDE, OF THE WISE AND GOOD OF ALL AGES AND PLACES; FOR THE WHOLE EARTH IS THE SEPULCHRE OF GREAT AND ILLUSTRIOUS MEN; NOR IS IT THE INSCRIPTIONS ON THEIR COLUMNS, OR ANY MEMORIAL IN THEIR NATIVE SOIL, THAT CONVEYS TO US THEIR MERIT AND EXCELLENCE; BUT THAT WHICH IS MORE, AND BETTER THAN ALL INSCRIPTIONS, THE REMEMBRANCE AND HONOUR OF THEM IN EVERY BREAST, IN EVERY NATION, AND THROUGH EVERY AGE †.

* Vivit, vivetque per omnium sæculorum memoriam: citiusque in mundo genus hominum, quam hujus nomen cadet.

VELL. PATERC. II. 66.

† The words of Pericles, in his most noble funeral oration, on those Athenians who fell in the Peloponnesian war.

THUCYDIDES, II. 35, &c.

Such

Such a sepulchre hath the deservedly commemorated Saviour of these nations, from which he still speaketh, to the admiration, love, and emulation of all that come after him. Called by all estates of men, it came into his heart to visit his brethren : they understood that God would by his hand deliver them ; and, under that God, to whom salvation belongeth, he brought salvation unto us ; and now, Britons, behold your deliverer, and your deliverance ! A gloomy tyrant is divested of royal state ; his mantle is taken up, without any portion of his spirit : genius, knowledge, judgment, firmness, intrepidity, conscious virtue, a confidence in the good, a noble superiority to the bad, great designs, and open and generous methods of accomplishing those designs, succeed to ignorance, cowardice, suspicion, distrust, mischief ; all the expedients of meanness and deceit, by which mischief is to be concealed ; and all the methods of injustice, violence, and cruelty, by which it is to be accomplished. God has shewn his work unto his servants, and his glory unto their children, and *the beauty of the Lord our God is upon us !*

We

We will indulge ourselves with the contemplation of this our *national beauty*; and bless the Almighty hand that has adorned us with it. All that Rome possessed at that splendid period, when one of her historians tells us, she had nothing left for the gods to bestow, or for men to ask of them; nothing to be conceived, in thought, or wish, or that could actually add to her felicity and greatness *; all the particulars that he enumerates, as contributing to so perfect and glorious a state, are found with us: the silence of arms, the vigor of the laws, the authority of the magistrates, the majesty of the senate, the cultivation of the earth, the care and honour of religion, the safety of our persons, and

* Nihil deinde optare a diis homines, nihil dii hominibus præstare possunt, nihil voto concipi, nihil felicitate consummari, quod non Augustus, post reditum in urbem, reipublicæ, populoque Romano, terrarumque orbi, repræsentavit. Finita viceffimo anno bella civilia, sepulta externa, revocata pax, sopitus ubique armorum furor; restituta vis legibus, judiciis auctoritas, senatui majestas; rediit cultus agris, sacris honos, securitas hominibus, certa cuique rerum suarum possessio; leges emendatæ utiliter, latæ salubriter; senatus sine asperitate, nec sine severitate, lectus.

VELL. PATERC. II. 89.

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the

the secure enjoyment of our properties and delights. We have religion to establish liberty ; and liberty to give additional excellence and value to religion. To liberty we owe it, that we behold religion, at once in her strength and energy ; and in her heavenly mildness and benignity : that we improve in her sublime theory, comprehend her wise and reasonable laws, and overcome the world, in the elevation of her promises and hopes. The union of religion and liberty, is the sum and substance of all that is desirable, dignifying, and useful to man : a transcendent blessing in itself ; the source of all other blessings ; and that communicates sweetness and efficacy to them all. Without this blessed assemblage and union, what are all the precious things of the heaven or the earth ; the fowls of the mountains, or the cattle upon a thousand hills : what is the most salubrious air, the most fruitful soil, refreshed by rivers and streams, crowned with perpetual verdure, and in a manner enjoying a perpetual spring : what is an atmosphere embalmed with the most exquisite perfumes ; trees bending with the most delicious

licious fruits ; and seas and lakes abounding with all the plenties and delicacies that can be sought for in them : such places, voyagers have discovered * ; and withal tell us, that many of the diseases that afflict humanity, are unknown to the happy inhabitants : but then, as if no condition in this world was to be compleat, they have tyrants, or monks, among them, about them, and over them ! These compose the pestiferous race that nullifies all the bounty of Providence ; defeats all the designs of Omnipotence, and tears all comforts from the arms and hearts of men, in spite of the Creator himself, and of all his liberal provision for his loved and favoured offspring !

But these men are not found in our borders ; and we neither experience, nor forebode the plagues and sorrows that every where follow their steps.

We feel not the hand of lawless and unqualified sway !

Superstition, with her forms, and fears, and follies, at once the shew of piety, and its most

* Voyages dans les mers de l'Inde, par M. LE GENTIL, 1781.

deadly foe, lifts not up her head in our land !

Persecution brandishes not her sword, nor kindles her fires amongst us !

But we have that liberty of law which confirms, improves, and perfects the liberty of nature. Laws, originating in reason, equity, utility, and consent, retain their vigour and respect ; and their administration, in integrity and clemency, ceases to be contemptible or disgusting. There is no latent power which we dread any possible or sudden exertions of, in methods, treacherous, calamitous, and ruinous. There is no ‘ roll of lamentation, mourning, and woe,’ for our names to be written in ; nor any imperial book of life, or death, by the decrees of which, we are to be preserved or sacrificed *.

For a religion calculated to deceive in this world, and undo for the next, we have the wisdom which is from above ; pure, peaceable, gentle, full of the good fruits of mercy, without partiality, and without hypocrisy ;

* Caligula and Domitian were found to have kept books by them, in which they wrote the names of those whom they designed to put to death ; and whom they brought forth, as their wantonness and wickedness directed.

ensnaring none, destroying none, under pretence of kindness : receiving all into its bosom, and calling all men to the inheritance of a blessing.

Bigotry, the offspring of ignorance, and the parent of cruelty, is with us an impotent enemy : what, if it yet be seen to live in a few minds, originally narrow, or made narrow by education and habit, yet its strength is departed : its power in the state, the world, and over the consciences of men broken ; wherever it appears, manifesting its own absurdity ; and moving no passions but those of pity and disdain.

By our liberty, come commerce, wealth, arts, sciences, and every advantage that this world can afford us ; and by our religion, every comfort and hope that can establish and cheer our souls under its manifold imperfections, changes, and miseries. For the jejune, heartless, uninteresting words of Monks and Ascetics, we have religion brought home to mens business and bosoms, in all its heavenly light, divine energy, and strong consolations ; as the good and perfect, and acceptable will of God. Instead of

going for direction, or relief, to a set of men, ignorant of the world, and of the human heart, estranged from all the dear relationships of domestic life, and the tender and amiable affections of the soul, exercised, purified, and strengthened by them, we are taught to meet the changes of the world, and to overcome the trials of it, by those who in their own intercourses with it, have obtained this victory : men of like passions with ourselves, disciplined and perfected by services and sufferings ; and thereby prepared to every good word and work. We have religion as what it indeed is, ‘ the grace of God that bringeth salvation : ’ applied in the directions, laws, promises, and prospects of it, to all the various evils and fears of this probationary state. Happy Britons, if ye but understood your own happiness ! ‘ The Sun of Righteousness arises upon you with healing under his wings ! ’

And can it be believed, that in such times, and with such blessings as these, any could ever have been found to regret the change, to flight the author or instruments of it, and wish to go back to Egypt again ? Good sense
and

and self-love must long since have purged out that old leaven. Let all such men as talk of family right, or argue upon the legitimacy, or illegitimacy of successors, know that the Revolution stands upon a higher and nobler basis than the rejection of a supposititious child; it had the dignity and salvation of the country for its foundation.

‘The Lord hath done great things for us, whereof we are glad.’ Great things, and in a great way! With the joy of gratitude, and of religion we now commemorate, the man raised up on high; raised up in righteousness; the anointed of the God of Israel; ordained to perform all his pleasure; to undo the heavy burthen, and break every yoke! We will hail the star that shone upon his natal hour; and will connect his glory, and his birth, in our triumphant celebrations.

Seneca, speaking of one of the Roman tyrants, says—‘Nature seemed to have brought him forth, to shew the dreadful combination of great vices, and high station.’* ‘For

* Videtur natura edidisse ut ostenderet quid summa in summa fortuna possent.

this cause,' said Almighty God, of another, and more antient tyrant, 'have I raised thee up, that I might shew my power in thee!' In the arbitrary cruelties, and hateful wickednesses of James, aggravated by the assumed face of justice and law, God seems to have made a repetition of the dreadful experiment: to have suffered the throne of iniquity to be erected for a time, that he might be seen to renounce fellowship with it for ever: and evince his watchful observance, and eternal justice, in its perpetual overthrow: and also, that in those 'days of vengeance,' which he so mercifully shortened; men, seeing what men could do, might be careful, how they sold, or despised their birth-right: and that wicked men might through fear, if from no better principle, keep themselves from iniquities and excesses, which brand with such everlasting shame and odium. We may say of all tyrants, as Seneca, of him, whose existence he so accounted for, that 'under them, it may be reckoned a work of mercy to be slain.'*

* *Res humanas sub illo in illum statum decidisse ut inter misericordiæ opera haberetur occidi.*

Though

Though the history of empires, has been justly called, an history of the miseries of mankind; and though a reverence and love of the interests of humanity, would incline us to wish, that the worse than brutal enormities, of James and Jefferies, had either never been penned, or long since erased from all records, yet it may perhaps be prudent and salutary to over-rule our feelings on this article; and to agree with a certain writer,* in thinking it expedient, *to know all things of Princes*, for the instruction and warning of the world. The safety and happiness of mankind stands not so much in what they can do, as in what they cannot do; and amidst the confusions and mischiefs which they introduce, we should take courage, in the recollection, of their bounded capacities, restrained powers, and transitory lives.

Of the works and ways of God, conducted, above all the thoughts, and brought to issue, against all the designs and efforts of man, this nation has had wonderful experience, and, 'we will remember the years of

* Aurelius Victor.

the right hand of the Most High : we will sing and praise his power : we will meditate on his works of old ; we will talk of all his doings.’

The eighty-eighth year of the sixteenth century was gloriously distinguished by the defeat and destruction of what was called the *invincible* armada of Spain : ill-chosen, and ill-fated name ! like some other names of similar import in later times. The prey was counted on as sure ; and the only business was to torment it : so Metellus, in confidence of victory, though in an expedition acknowledgedly dictated by ambition and revenge, had his ships better furnished with chains than arms.* But God sitteth king upon the floods ; and as he ruleth the ragings of the sea, so also the strivings of the people upon it. ‘ He blew with his wind and scattered them :’ and having caused part of this tremendous armament to sink like lead in the mighty waters, did, as if to make man partaker of his glory, give up the rest to capture, burning, and dispersion.

* Adeo ut plures Catenas in navibus, quam arma portaret.

The correspondent year in the seventeenth century, was made to boast of the deliverance we now celebrate.

And seventeen hundred and eighty-eight is not without its distinctions for the liberty and happiness of this nation, and of the world at large, so far as connected with it. What, though no armies have been vanquished in the bloody field; no hostile fleets captured, or destroyed; no horrid conspiracies discovered or punished; yet, in that knowledge that can never be lost, that spirit of liberty which can never be subdued, those comprehensive views of religion, and government, which can never be narrowed or exchanged; in all these things, which so conspicuously, and happily distinguish and adorn the present day, we have a greater and more permanent security for the continuance, increase, and immortality, of our national liberty and glory, than any occasional favourable interpositions of divine Providence could prove. These are spiritual weapons, indeed, but they are mighty through God: he has put them into our hands, and if we retain them, he will prosper their use. Wisdom,

dom, and understanding, and LARGENESS OF HEART, * the selected blessings for the favoured sovereign of Israel, are common endowments, in this enlightened age, and happy isle; they come, like every other good and perfect gift, from the Father of Lights; and he means that by their use, and influence, we should be workers together with him, for the preservation, and improvement, of that happy estate, which was first settled by the more extraordinary agency of his providence. God, who commanded the light to shine out of darkness, hath shined into our hearts; and the strength and brightness of the ray, shall consume every man of ignorance and sin; unravel the mysteries of iniquity; and take away every thing that would let, or hinder the general improvement and felicity of the world. We will, as I before said, acknowledge God for the author and giver of this illumination, spirit, and greatness of mind; and of all the good that is done under their direction and influence, as much as of what has come to

* 1 Kings iv. 29.

pass with less visible instrumentality of ours ; discerning, and owning him, in ‘ the small still voice, as much as in the whirlwind or the fire.’

The progressive state of liberty in the world, and of all the blessings comprehended in it, gives pleasure and rapture to every benevolent and generous man. France speaks the language of England. Civil tyranny is hated. Ecclesiastical tyranny is despised. Religious houses, as they are called, and once were thought, are broken up. The kings of the earth resume the power which they seemed to agree in giving to the beast ; and the kingdoms of this world are becoming the kingdom of the Lord and of his Christ !

Ye that rule over men, let this kingdom come ! Welcome its approach, and aid its establishment : and in the prosperity of mankind, seek your own prosperity ! To you is given power to continue, or to take peace from the earth ; to add to all the necessary evils and miseries of this world ; or, to preserve it in such a secure and comfortable state, as to make it the suitable habitation of creatures

creatures on their way to another and a nobler existence ! With you it rests to be unfaithful stewards in God's household ; rapacious vice-roys in his kingdom ; or, nursing fathers to his children : be tender of, be faithful unto, the valuable, and unalienable interests of men ! With that empire, which an infallible word makes no more than a garment, which you must lay aside at death, and may be disarrayed of sooner, exhibit those royal virtues which are never to be laid aside ; wisdom and justice, and fidelity, and mercy ! These make that inner man, that is not corruptible ; that divine nature, that liveth and abideth for ever ! Here is that true royalty, which all external appendages ought to bespeak ! ‘ *It is greatness of soul alone that never grows old !*’* Without the virtues of royalty, you will in your highest estate, be but ‘ as a potsherd covered with silver dross ;’ but with them ‘ all glorious within,’ and all honourable without ! ‘ I put on righteousness and it clothed me ; my judgement was as a robe and a diadem :

* Το γὰρ φιλοτιμον αγνων μονον.

PERIC. ubi sup.

when

when the ear heard me, it blessed me; and when the eye saw me, it gave witness unto me: the princes refrained talking, and the nobles held their peace!' These are virtues that guard and consecrate; that keep the possessor safe, and make him sacred.

In the lofty stile of Deity, Almighty God describes himself as laying aside the dominion of the world, and the world itself together; but still retaining his perfection and glory in the righteousness and mercy of his own nature. 'Lift up your eyes to the heavens, and look upon the earth beneath, for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be for ever, and my righteousness shall not be abolished.'

Ye will at a short and uncertain day, lay aside that small and contracted dominion, which ye hold at the pleasure of this eternal and universal Sovereign; in whose hand your breath is, and whose all your ways are; make those things which God glories in, your glory: and then you will adorn empire, more than you are adorned, or aggrandized
by

by it: and when you must relinquish it, will find your true greatness still remaining to you, and your highest interests secure and entire.

And at the grand revolution, which is yet future, which every eye shall behold, and every man is concerned in, though no man knoweth the day nor the hour, when ‘the end cometh;’ and God shall destroy this vast system which his hand has raised; when he shall put down all rule, and all authority and power: when our island, and every island, shall flee away: when the policies of the world shall dissolve, monarchies and kingdoms break up, and crowns and sceptres lie as neglected things: when no king shall be heard of, but the King eternal, immortal: and no kingdom remain but that which cannot be moved: At this solemn period, when there shall be distress of nations with perplexity, and all the tribes of the earth shall mourn: at this most august and tremendous scene, which in his times he shall shew, who is the blessed and only potentate, you shall find all safe and immortal unto you! You shall have dominion over death, which
now

now damps your hearts in the midst of all the splendors which it will shortly terminate! You shall forget your own kingdoms, in the majesty, righteousness, and mercy of God's everlasting kingdom!—and with more joy and triumph than you have ever worn them, shall cast down all your honours at his feet, who liveth and reigneth for ever; who is the infinite ALL IN ALL, and in whose favour is life!

We will reverence this eternal and sovereign God! We will take confidence in his government, and set our hope in his word: and will not leave his house, but with the most unreserved ascriptions, of wisdom, and strength, and honour, and riches, and might, and majesty, and dominion, and blessing!

F I N I S.



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